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The American Lutheran

VOL. I

JULY, 1918

No. 7



Raise the Power that hath made and preserved
us a nation;

Then conquer we must, when our cause it is just,

And this be our motto, "In God is our trust!"

And the star-spangled banner in triumph shall wave

O'er the land of the free and the home of the brave.

F. S. KEY.

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EDITORIAL

Our Policy From various sources has come the inquiry as to the policy of the American Lutheran and the Publicity Bureau during the war. We beg to state that we see no reason for changing our policy in the least. The name we have chosen for our magazine is not a misnomer. The "American Lutheran" desires to further American Lutheranism. We are not going to indulge in lamentations because of the enforced disappearance of the German language as a medium of worship in the Lutheran Church of America. We rather welcome the accelerated transition, and we hope to be helpful in solving the new problems with which many Lutheran congregations are so suddenly faced. "Service" is our slogan.

Neither are we going to consume time and space and money in sending forth vociferous protestations of loyalty to our country. We are not going to endeavor to enter into lengthy refutations of every silly attack on our good name. The word "American" in our title signifies that we are American in everything that word implies. It is absolutely self-evident that in this hour of national crisis we are behind our government to our last penny, to our last ounce of energy and to our last drop of blood for the successful prosecution of this war, for the crushing of the menace of Prussian militarism, for the victory of American arms and the establishment of peace and justice upon the earth. We are American Lutherans. We know no other kind in this country. If there are any other kind we are out of sympathy with them and do not intend to be apologists for them.

We are going to continue on the even tenor of our way, at an accelerated pace perhaps, but without a change of policy. We are by a positive presentation of facts in a constructive way going to continue to propagate true Lutheranism. An old foot-ball coach used to tell us: "A good offensive is the best defensive." A persistent campaign of education or publicity will silence slander and will convince the most skeptical that the Lutheran Church in this country is typically American and in its church polity more distinctively democratic than any other. The trying times through which certain portions of the church are passing emphasize the need of the policy of publicity which our Bureau advocated long before the war. Present conditions can only persuade us to pursue this policy with even greater vigor than before. In the meantime let us be of good cheer and look to God for guidance and strength and blessing.

Publicity Needed

The perturbed conditions in our country incident to the war have brought out very clearly the fact that the Lutheran Church with its principles, history, and practice is an unknown church. The ridiculous slanders raised against her fair name have not always been the product of malice, but very often the fruit of ignorance. The vicious claims that the Lutheran Church is the tool of Prussianism, that Lutheran preachers are bound by oath to the Kaiser, that Lutheran parochial school sessions are closed with singing "Deutschland über alles," etc., could never have been propagated had the American public been sufficiently informed as to what Lutheranism really stands for.

An abysmal ignorance prevails in the public mind regarding our church. A government official recently expressed surprise that there were Lutheran congregations using the English language exclusively. Another learned for the first time that there were Swedish and Norwegian Lutheran congregations in the country. A third was under the impression that our church opposed all war from principle. A fourth boldly claimed that the Lutheran Church received all its financial support from Germany. Several Y. M. C. A. officials, former preachers, after attending Lutheran services in the camps, learned to their astonishment that the Lutheran Church proclaimed the gospel. At another camp an official insisted that the Lutheran preacher there must be an exception to the general run of Lutherans, since his message was so soundly Scriptural. Another Y. M. C. A. official publicly declared that the rapid growth of Lutheranism in this country and the ease with which the Lutheran Church was raising large sums of money for missionary and war purposes proved conclusively that this church was being financed with German funds. Of course, in this speaker's heart ignorance was mixed with malice, but his ludicrous contentions bear out our claim that the principles and history of the Lutheran Church are to many of our fellow-citizens absolutely unknown.

This widespread unfamiliarity on the part of the general public with the things the Lutheran Church stands for is largely due to our own failure to utilize the proper channels of publicity. Many of our people have failed to recognize the need and usefulness of an organization like the American Lutheran Publicity Bureau. We believe to be able to prove that in localities where during the past ten years the Lutheran churches have employed dignified and persistent publicity methods, Lutheranism has been free from the insidious aspersions from which in other places it has had to suffer, and this in spite of the fact that many of these churches, at least to some extent, still proclaimed the Gospel through the medium of the German language. It is to be regretted that in other localities dire need had to come to awaken our people from their sleep of complacency and drive them under stress of necessity to proclaim to the public what they stand for.

In these stormy days of trouble, and particularly during the days of glorious opportunity which by God's grace will come after the war, our Bureau desires to be a helpful agency for the propagation of the gospel principles of the Lutheran Church in the language of our country. We may be able to help you and your church. Enable us to help you by joining the Bureau.

Does Gospel Preaching Pay?

A most convincing answer to this question is found in the various camps and cantonments throughout our country where Lutheran camp pastors are pursuing their blessed work. It is no exaggeration to say that the Lutheran services are the best attended of any Protestant service held for our boys. Not only do our own boys attend in great numbers, but our services attract large numbers of others. Again and again these non-Lutherans testify that they attend the Lutheran services because of the simple straightforward gospel message they hear there. Repeatedly officers and Y. M. C. A. officials have expressed their surprise at the large attendances the Lutheran services draw. An army officer recently told one of our camp pastors: "You Lutheran preachers get the men because you know what you are talking about and the men are able to follow you." After listening to a Lutheran sermon in a certain Eastern camp a Y. M. C. A. official expressed his surprise at the discovery that the Lutheran Church is a gospel-preaching church.

A divinity student of another denomination, now serving in the army, recently attended one of our services and afterward told the camp pastor that it was the first real gospel sermon he had heard since joining the colors. He is now a regular attendant.

In a certain Eastern camp where Lutheran boys are not especially numerous the camp pastor on a recent Sunday was officially complimented on having "gone over the top" with the best attended service of the day.

In one of the embarkation camps the pastor was told that a certain division would leave that night for overseas duty. It was already late, but he hastily arranged a service and in spite of the hustle and bustle incident to the breaking up of camp, one hundred and twenty-five boys assembled to hear the pastor's parting words. After the service every single man came up and thanked him for his message.

The camp pastors report frequent baptisms and confirmations.

In one of the camps all the Protestant religious workers of practically every denomination got together in a conference and were unanimous in their opinion on the following points:

1. That a service in camp should be distinctly a religious service and announced as such, and not announced as an entertainment at the close of which, after much hilarity, a speaker would be sent to the platform to force a religious message on the unsuspecting and defenceless audience.
2. That the message should be distinctly religious and not thinned out till it loses all flavor. It must be religion, pure and simple.
3. Exhortations to patriotism, discussion of the aims of the war, etc., should not be mixed with the religious message, since the boys have been overfed on such mixtures, and do not want them.
4. On the part of many speakers there is too great a tendency to identify sacrifice for the country with personal religion. A man may be a brave soldier and die in the first-line trenches and still lose his soul.

5. Revival methods are not practical. Don't be afraid to preach sin and to point out Christ as the Savior from sin.

Please bear in mind that these men were not expounding theory but were giving the results of their observations and experiences.

For effective religious work it still "pays" to know nothing among men save Christ and Him crucified. The gospel is still the power of God unto salvation. In these serious hours of life our soldier boys want it, need it and are grateful for it. It is proving its saving efficacy and showing up as utterly worthless the high-sounding moral platitudes and watery philosophy which man is so fond of terming religion.

A Presbyterian visited one of our camp pastors just to thank him for "the thoroughly Christian pamphlet, 'Going Over? Take the Captain Along,'" by Professor Dau. "Every man in the United States army ought to read it," he said. He showed his appreciation by asking for copies to distribute on the train and on the transport.

The fact that the gospel is proving its power also in the camps is, of course, not surprising, for the message of heaven is sure to assert its saving qualities among all conditions of men. But the gloriously successful work of our camp pastors tends to strengthen our faith and to make us all the more zealous in the propagation of the blessed gospel tidings. Of another thing the camp work has convinced us and that is the need of more publicity for our dear Lutheran Church in order that even more people may make the discovery that the Lutheran Church is a gospel-preaching church, that we are not a foreign, odd, peculiar sect with all sorts of hair-brained, impossible notions, and that the gospel-preaching Lutheran minister is not the exception but the rule.

MAKING MISSIONARY CALLS

By Rev. J. H. C. Fritz

The salesman knows that he must go out and "see the people," and "bring in the business." Each Missionary ought to know that he has been sent to do mission work; in other words, that he has been sent to look up the unchurched and, by means of the Gospel, try to bring them into the church. The personal call is the best way of advertising the church.

Jesus says: "*Go ye and preach the Gospel,*"—Matt. 16:15. Again He says: "*Go ye and make Christians of all nations,*"—Matt. 28:19. Jesus well knows that it is useless to *wait* for the sinner to come; the sinner must be gone after. This Jesus also teaches by the parables of the Lost Sheep, and the Lost Piece of Silver: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? . . . Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle,

and sweep the house, and seek diligently till she find it?"—Luke 15:4, 8. The same lesson Jesus also teaches in the parable of the Great Supper, saying, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke 14:21, 23. Jesus Himself, in His conversation with the Samaritan woman at Jacob's Well, gave us a glorious example of the true Missionary's earnest desire to go after and save one individual soul. Paul, the great Apostle and Missionary, well understood the Master's directions, for we hear him say to the elders of the church of Ephesus: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:20-21.

The Missionary can not be held responsible

for even one single conversion, but he must be held responsible for doing that which his Lord and Master has commanded him to do and which he is able to do. The answer to the question on the Mission Board's report blanks calling for the number of missionary calls made during a quarter of a year, however, often makes very strange reading. Some Missionaries make no report of missionary calls at all. Others report having made two, four, six, eight, or ten calls: all during an entire quarter of 13 weeks, or 91 days. Wonderful achievement!

"The children of this world are, in their generation, wiser than the children of light." To our shame did the Savior say this! The business man knows that, to "get the business," he must make the personal effort. It is the personal appeal that counts for much in this life. We can not get as close to a man as when we speak to him face to face; better still, heart to heart.

Upon whom shall the Missionary call? Jesus answers: "Go ye unto all the world . . . to every creature." The Missionary is sent to all the unchurched people of his mission territory. The Lord never said that we should go only to the stray Lutherans, or to the people of any certain nationality. All who have no church connection, who are not under the spiritual care of any Christian pastor, or who are no church members, irrespective of whether or not they have been, ought to be the Missionary's missionary material. The Missionary should not be satisfied when a man tells him that he is a Methodist, or a Baptist; he should ask him if he, at the present time, is a member of any church. If he is not, no pastor can say that the Missionary has broken into his flock when he tries to persuade such a man to attend Lutheran church services.

How shall the Missionary call be made? Taking it for granted that the Missionary has been told that a certain Mr. Smith is no church member, let the conversation proceed along these lines: "Mr. Smith?" "I am pleased to make your acquaintance." "I am Pastor Jones, of the Lutheran Church." "May I step in?" "I understand that you are not a church member; is my information correct?" "I have come to extend unto you a hearty invitation to attend our Lutheran services." "Here is our church card, giving you all the necessary information as to the location of our church,

time of services, etc." "The Lord has given us the Gospel because we are all sinners and need the Savior." "Have you ever been a church member, Mr. Smith?" "Have you any children?" "Do they attend Sunday School?" "Is your wife a church member?"—Mr. Smith may promise that he will come. Let the Missionary tell him that he will look for him at the next Sunday's services, and be glad to see him.

The very first time when the Missionary calls, he may let it suffice to have spoken with the stranger along general lines, and to have made the stranger's personal acquaintance. This call will have brought the Missionary and the stranger into closer touch.

The stranger may, however, have some questions to ask. The Missionary should, of course, answer them. Or the stranger may tell the Missionary that he sees no need of church-going, or that the church is filled with hypocrites and that he believes that he is better off by remaining away, or that he can be just as good a Christian by reading his Bible and saying his prayers at home. In such event, the Missionary, of course, must reply, being careful to choose the right words and say what needs to be said in as few words as possible, the occasion and the circumstances deciding.

By all means, the Missionary, in making a missionary call, should at once state why he has come. He should not first speak about the weather, or about some matter which has been filling the columns of the newspapers, much less should he engage in any neighborhood gossip, nor talk about one hundred and one other things, and then, finally, when he already has his hat in hand, "tack on" an invitation, very timidly given to the stranger, to come to church.

A Missionary's call should, as a rule, especially the first call, be made in a few minutes. It is not necessary that the afternoon, or the evening, be spent at the stranger's house. The Missionary should not wear out his welcome at the very first call which he makes, nor ever thereafter. Besides, the Missionary's time is too valuable to be spent with the people in a mere social way. At a later call, very rarely at the first call, it may be necessary for the Missionary to enter into some lengthy conversation with the stranger. As a rule, a Missionary in the city can easily make from ten

to thirty calls on an afternoon, and from three to ten calls on an evening. The fact is that many more calls can be made on one afternoon and one evening than some Missionaries report having made throughout a whole quarter of a year, consisting of 91 days.

The Missionary who has not yet learned to make missionary calls has yet to learn one of the first and most important duties of his calling. Every Missionary who makes many missionary calls will make the pleasant and encouraging experience that his work will meet with success which it otherwise would not have. "A house-going pastor makes a church-going people."

A VOICE FROM THE PAST

In view of President Wilson's recent proclamation designating Memorial Day as a day of humiliation and prayer, we bring to the attention of our readers President Lincoln's proclamation to the American people during the Civil War, together with Senator James Harlan's resolution which was passed by the Senate and prompted Lincoln's action. Both resolution and proclamation fit present-day conditions and are well worth pondering over.

Senator Harlan's resolution:

Resolved, That, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without His favor, and at the same time deploring the national offenses which have provoked His righteous judgment, yet encouraged, in this day of trouble, by the assurances of His word, to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States by his proclamation to designate and set apart a day for National prayer and humiliation, requesting all the people of the land to suspend their secular pursuits and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating Him to enlighten the counsels and direct the policy of the rulers of the nation and to support all our soldiers, sailors, and marines, and the whole people in the firm discharge of duty, until the existing rebellion shall be overthrown and the blessings of peace restored to our bleeding country."

Lincoln's proclamation:

Whereas, The Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate

and set apart a day for National prayer and humiliation; and,

"Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

"And, inasmuch as we know, that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. *But we have forgotten God.* We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

"Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

"All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation *will be heard on high and answered with blessings* no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

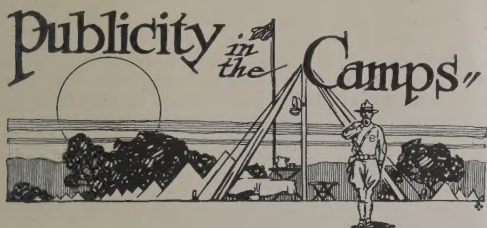
"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 30th day of March, A. D. 1863, and of the Independence of the United States the eighty-seventh.

"By the President,

Abraham Lincoln.

William H. Seward, Secretary of State."



Observations of a Camp Pastor in His Work

H. F. Wind

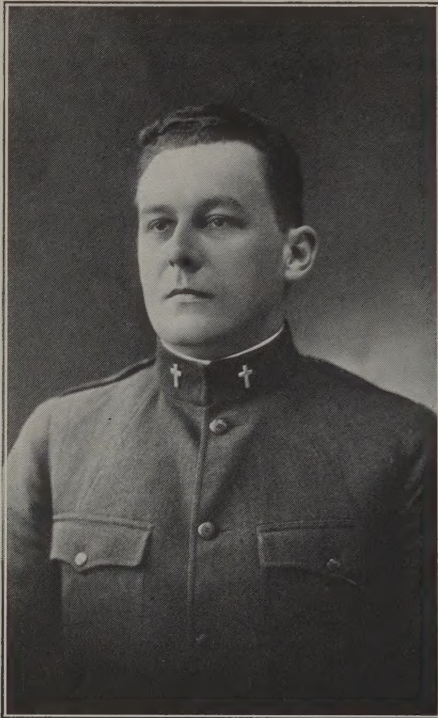
One of the most perplexing problems confronting the camp pastor in his work is the problem of bringing his presence and his mission to the attention of the service men in the camps to which he is assigned; and it is a problem which he can learn to solve only by experience and observation. When a camp pastor comes to his "charge," he comes as a total stranger. No congregation is there who has called him and is eagerly awaiting his arrival, speculating perhaps on his appearance or other characteristics, his initial effort in the pulpit is not witnessed by a "packed house," eager to see and hear the "new minister," but he steps from the portals of his quiet study and out of his familiar work into a life that is altogether foreign to his previous experience and habits. When he alights from the railroad train at the camp or the city adjacent to the camp, his eye is met by a bewildering confusion of uniforms, soldiers or sailors are everywhere, and every one of them seems busily engaged either in some detail of military duty or in enjoying his "liberty." No one takes notice of the humble civilian who has come to town, and the humble civilian himself feels small and humble enough in his civilian attire. Thus even at the outset the camp pastor is reminded of the difficulty of his initial task, of bringing his presence and his mission to the attention of the men whom he has come to serve.

And as the first weeks of his new life pass, he learns to appreciate even more the magnitude of his undertaking. He learns that the number of service men in his territory runs into the tens of thousands, that they are perhaps assigned to half a dozen different camps and forts, that their hours of duty are long, and that there are but a few moments in each day when he can hope to find them in their "bunks," where they do not remain long even in their hours of leisure. He searches for the men whose names have been given him, and after a long search he is often told that they are out somewhere either on some special duty, or in some recreation hut, or upon the ball field, and even with repeated calls he fails to meet them. He establishes headquarters where the men can come to see him, but he soon learns that this alone is not sufficient, that he must go after most of the men he wishes to meet, and while he is thus again engaged in looking up some of the men in the barracks others call at his headquarters and

he fails to meet them. He learns that in a great many cases the men he is seeking have been transferred to some other unit, and many hours are spent in a search, often fruitless, of their new location. Often it happens that he is halted by a sentry and denied admission to some locality for some reason or other. Thus numberless difficulties beset the path of the camp pastor in his work, and more and more does he realize the great value of properly written and wisely distributed advertising matter, so that through the medium of the printed word he might be enabled to speak to those whom he cannot see "face to face," and induce them to seek him and his ministrations.

In advertising his presence and his work in the camps, he must, however, carefully take into account the mental peculiarities and the habits of the men in the service, or else he will waste much energy and money in fruitless advertising. Like his brethren in civilian life, the man in the service is not fond of reading through an involved and lengthy piece of advertising matter, and when he is confronted with such a product, he will toss it aside in disgust; he is not interested. Therefore, the first essential feature of the camp pastor's advertising must be brevity, coupled with clearness and comprehensiveness in even greater degree than in advertising matter in general. But brevity alone is often deadly to success, if the matter is not brought to the attention of the reader in an attractive, "catchy" way, and as the service man in particular has little patience with anything that does not appeal to him at the very outset, the subject must be presented to him in a really appealing manner, unusual and striking, yet, of course, always in keeping with the dignity of the subject matter. This is true, in a measure, of all church advertising, but in a much greater degree of religious advertising in the army and navy camps.

But now granted that the advertisement has made a successful appeal to the man in the service and he responds to its invitation, he must not be disappointed in any way when he comes to see the camp pastor, or when he attends his church service, or when he visits the social rooms the pastor has established. Whatever the pastor has said in his advertisement, every promise he has made in regard to his service to the men, every advertised feature of his social room, every word of welcome to the divine service he conducts must fully conform to the facts in the case. His advertisement must not only ring true, but it must also be true in every detail. Every advertiser very naturally will be anxious to make his advertisement sound just as attractive as possible, so that it will fulfill its mission all the better, and prompted by this desire the camp pastor will perhaps be tempted to exaggerate just a little bit in his advertising to portray his subject, often unconsciously, in colors a bit too rosy, to promise more than he really can fulfill when put to the test, in order to attract the soldier and sailor. And the man in the service will be quick to detect such little exaggeration, and he will either be repelled by it altogether, or he will in the future discount all advertising matter put out by that pastor. Thus the observance of the old rule, that all advertising must be true to its subject, is



PASTOR G. F. SCHMIDT

Eastern Field Secretary of Lutheran Church
Board for Army and Navy

especially important in camp advertising. If this rule is not observed, the pastor might easily be placed in all kinds of embarrassing positions. Thus it was that when a camp pastor unthinkingly made the generous statement on one of his posters "We are ready to serve you in every way," he was soon approached by a needy boy, who was hard pressed for a little cash, and the pastor of course had to make good his promise, although he was not exactly ready to do so out of his meager income.

Besides these principles which hold good of general church publicity work also, there are some special features about publicity work in the camps, that will not be disregarded by the careful advertiser. He will be careful not to make disparaging remarks about the religious beliefs of others, he will not antagonize other denominational bodies, and he will scrupulously avoid every expression in his advertising matter that might create the impression in the minds of the commanding officers that he is establishing divisions among the men. Even if a statement be perfectly true, it is not always wise to make it in camp advertising. Thus on one occasion a

camp pastor stated on his poster "We preach Christ crucified," a statement perfectly true and certainly not implying that the contrary was the case in the services of other pastors, but nevertheless others took offence, saying: "Why, we don't understand that remark; we all preach that." 'Tis much better not to make such statements, but to show by our sermons and personal ministration that we do indeed preach Christ crucified in a different sense than so many others.

In a like manner the advertisement that speaks only of the spiritual work of the camp pastor, the purely religious advertisement, will not find favor with the great mass of the men in the service, for the great mass of men is but mildly or not at all interested in religious work. Such an advertisement will appeal only to the man who wishes to be and remain a true Lutheran, but the camp pastor aims to serve not only him in his work, but it is also his mission to bring some of those to the Savior who have not yet found him. Therefore he will not merely advertise his preaching hour and his readiness to render spiritual service, but he will dwell in his advertising matter also upon the social and recreational features of his work, thus attracting many men upon whom the purely religious advertisement would have no effect. And after thus getting into touch with these men he will find many an opportunity to sow the grains of divine truth into their unconverted hearts. It is much better to be known as a "Lutheran Welfare Worker" who is sought by Lutherans and non-Lutherans alike than to be known as a "Lutheran Camp Pastor," who is naturally looked upon as being in camp merely to serve Lutherans in a spiritual way, as one camp pastor has experienced.

After careful and thoughtful preparation of his message the camp pastor must then with equal care consider the various practical methods of distributing his advertising material. Posters of uniform size and wording can usually be placed in all public places where service men gather, especially in Y. M. C. A. and K. of C. huts, and small cards announcing his services and the social features of his work might be distributed very freely to good advantage through various agencies. The newspapers of the adjoining cities and especially the camp paper are generally valuable advertising mediums for the camp pastor, and regimental chaplains and the Y. M. C. A. speakers are often ready upon request to include the notice of the camp pastors' activity in their official announcements. A supply of the official stationery of the camp pastor might be placed at the disposal of the Y. M. C. A. secretaries for distribution among men who might prefer to use it. Lutheran tracts and church magazines will be found valuable aids in securing publicity as well as in carrying on the work itself, while a great big sign over the headquarters of the pastor or the social room, especially if it is located on a street frequented by service men, will be sure to attract the attention of thousands. In order to advertise his mission the camp pastor must also not let his modesty get the better of him, but must "advertise" his person whenever possible, since in doing so he is getting valuable publicity for his

work as well. He should accept every invitation to speak or assist in some way at public or semi-public affairs, as long as he can do so without violating his religious principles, and he should always make sure that the newspapers are informed regarding his participation. A wide acquaintance among public men of his territory, among the ministers of all denominations, and especially among the Y. M. C. A. and other welfare workers will usually be of the greatest help to the camp pastor, and very often these men will render valuable assistance in locating and tracing Lutheran men of the service.

Thus as the camp pastor becomes more and more familiar with his field of labor and its peculiarities, many other methods of advertising his presence and work will occur to him and will be employed as the opportunity presents itself. The blessed results of such publicity work, mission work in a modern way, are apparent to the camp pastor during every day of his work, and they spur him on to always greater efforts; but they will be fully revealed only on that day, when men's hearts shall be laid bare and the seed grain of divine truth sown by faithful ministers of the word shall be accounted for and show forth its fruit unto salvation.

CAMP PIKE, ARK.

A. H. Poppe

What is the hardest task of the chaplain and camp pastor at the different forts and camps? I presume my readers will have a multitude of answers to this simple question, but when the answers are sifted down I imagine not many will have found the correct answer and move up to the head of the class. So I will give you the answer in the beginning, stopping the suspense. The hardest task the camp worker has in religious matters is the task of bringing publicity to the boys when and where services will be held. The population of a camp is a variable one. Take for instance Camp Pike, Ark. It has a population of almost 40,000, and is most probably to be doubled as soon as the necessary buildings can be erected. The camp is three miles long, studded with barracks and the width of the camp is spacious also. If the pastor tries and hunts up a member of the infantry and then one of the Machine Gun Corps, he only need walk about four miles and then he finds that both of the boys are out—somewhere in camp. Not in now—. But he wants the boys. He wants to preach, he wants to give Holy Communion, and it is against the rules to use posters, dodgers, etc. The camp pastor would like to acquaint the boys with the location of the church of their faith. For usual purposes a card will suffice, especially in the work at the hospital this method can be well used. The card must be of a large size, fully post card size. Tell the boys when you preach, where you preach, when Holy Communion will be administered. But only a part of the men are reached in this manner. Then we sit down and think. Ah yes! All is fair in love and war. And as we are in war we get accustomed to war methods and make use of same. Camouflaging

is a marked way of doing things, *ergo* let us camouflage. The Y. M. C. A. will not allow denominational posters, but the boys when they write letters would like to know the date. The writer had large posters on six ply cards, about 16 x 18, printed in green ink—no the green was no stigma because some are rookies, but green ink is uncommon and our poster should be read. In great letters it reads:

LUTHERANS!

The church of your faith is

located at Eighth and Rock Streets, Little Rock, Ark.

Then comes the usual announcement and description how to reach the church. Below the card is a large *Calendar*. I did not ask for permission to post my church notice, but asked if it would be all right to present a pretty calendar. No objection. Bang, up goes the card. I carry my own tacks and a stone is easily found. This calendar STAYS on the wall. See! Go and do thou likewise.—

Luck is in my favor that on the road to the camp one of my members is living on a farm, his ground adjoining the road. "Mr. Member, will you do something for the Lutheran boys at camp?" "Certainly, pastor." "All right. I want to put a great big sign on your farm—out of the way, near the fence, advertising our church." "Sure, pastor. Go ahead." Up goes a sign fourteen feet long and ten feet high. The letters are black on white. Soon the name of the Lutheran church is engraven on the minds of the boys as they come and go to camp as the advertisements of Castoria and Bull Durham have become. Then the advertisements which the papers accept free of charge should be made to read as interesting as possible. Short articles that the Lutheran Church had a service flag raising, bought bonds, bought War Stamps, etc., always with the Church advertisement in the article, etc. Boys read the article and remember their church.

The undersigned has the auditorium at the camp to preach in. It seats 3,000. I have a man put a large oilcloth (table oilcloth) sign which I painted myself and which has a round wooden pole on top and below. On top are two snap hooks. On the big bulletin board are two screw eyes. Snap-snap—the advertisement is up. After service it is taken down, rolled up and taken in charge by one of the boys in camp. When the writer receives word of the Board or of the pastors at home, he writes a letter to each boy, notifying them of the hours of services and still occasionally, though he has been out in the highways and byways he receives a letter from some pastor: John Brown has been in camp four months and never saw a Lutheran pastor nor heard a sermon, then he sits down and puts his head in his hands and wonders if John Brown isn't one of those anxious fellows of whom the Master received the word: "And they would not come!"

Taken all in all I find no more zealous and interested men gratefully acknowledging the church work done for them than the boys at Camp Pike near Little Rock, Ark.

JEFFERSON BARRACKS, MO.

E. F. Schueler

Every good business man knows the value of advertising. He knows that the right kind of advertising brings results. For this reason he never tires of putting his wares before the public through the medium of printer's ink. Even though preachers are not in a business in the same sense as a business man, yet they too have made the experience that it pays to advertise. Some find no necessity of using printers' ink. This, however, can not be said of any pastor who has charge of a military camp or cantonment. Without publicity methods of any kind his work would be a failure. Camp work and work in an organized congregation are only distantly related to another. In an organized congregation the pastor can for instance make his announcements every Sunday, perhaps twice a week to practically the same audience, whereas a camp pastor seldom has the same audience before him. The writer has an entirely new audience before him every two weeks.

A camp pastor's difficulties in getting his work to the attention of the boys are far greater than some might imagine them to be. Some might think that ought to be an easy matter. Yes, it might look to be but a simple matter—but just try it! When the camp pastor hears of a Lutheran boy in camp he naturally makes it his business to look up this boy as soon as possible. But in camp the pastor is not in his home town and for this reason cannot move around as freely as he would like to. At home he can go and come where and when he pleases, but not so at camp. Of course the conditions at the different camps are not all the same. What one camp pastor may do at one camp, another may not be privileged to do at his camp. Some are privileged to visit anywhere and at any time, which courtesy may be denied the camp pastor at another place. And when a camp pastor is obliged to work at a camp where his privileges are very limited, his difficulties in getting his work to the attention of the boys are by no means small.

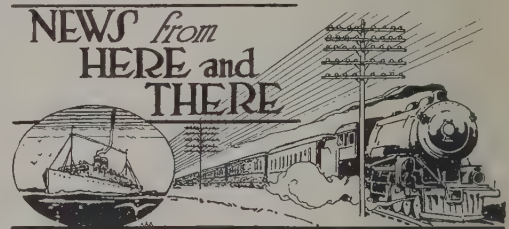
Well, what is to be done when such difficulties arise? Give up the works? Certainly not! But you might ask: What do you do when such difficulties do come? There are various methods which he can then use. The best thing to do, yes the first thing to do is to get in touch with the Y. M. C. A. officials. Every camp has a Y. M. C. A. hut and if the pastor uses but a little tact and explains to the officials his business and perhaps his predicaments, they will as a rule gladly lend assistance. At least that has been the experience of the writer. He, for instance, has the privilege of looking over all the War Roll Cards which every soldier signs when he receives the copy of the New Testament. On this card the soldier's name is to be found, his home address, company number and his church connection. The camp pastor makes a copy of the names of all the boys connected with the Lutheran church, and also of such who have no church connection. This is done every day, or every other day at least. The soldier is then notified by a special card to meet the pastor at the Y. M. C. A. desk, say, the next evening, at a set time. On this card the pastor will give his

phone number, say that he will gladly serve him, and also, if possible, the time and place of his next service. Not all will respond, but, as a rule, most of them do. And when they do respond, they are asked to assist the pastor in finding other Lutheran boys perhaps in their own company. They are given cards and tracts for distribution and as a rule they will gladly assist wherever they can.

After the services, if such are conducted, the pastor again has an opportunity of bringing his work to the attention of the boys by distributing testaments, tracts, and especially the little prayer book donated by the Walther League. He will also announce that he would be glad to get acquainted with all Lutheran boys present or any others without church connection and ask them to remain or meet him at a certain place in the building. Some are sure to accept this invitation.

The writer has succeeded in obtaining the services of a number of Young People Societies of the nearby city to occasionally give entertainments at the "Y" hut, and also through this medium has been able to get in contact with the boys.

As has been said, conditions are not uniform at the various camps, but in the employment of the above-mentioned methods splendid results have been achieved.



TWENTY-FOUR LUTHERAN CHURCHES IN PARIS

One would hardly expect to find any considerable Lutheran element in France, the country which, since the terrible crime of St. Bartholomew's Day, 1572, and the later crushing persecution of the Huguenots under Richelieu, has been one of the strongholds of the Catholic religion. Yet it is a source of no little surprise to learn from the pages of *Le Temoignage*, a Lutheran bi-weekly paper published at Paris in the French language, that in the latter city alone there are no less than twenty-four different places of worship of the Lutheran faith, most of them served by their own regular pastors. Rev. Charles Wagner, of Paris, author of the "Simple Life," and some ten years ago a visitor and lecturer in this country, was at one time a Lutheran; but in the skeptical and rationalistic atmosphere of the French capital, he lost his hold on the Gospel of redeeming grace, ceased to preach the power of the Cross, and contented himself with proclaiming Christ as our Model rather than Redeemer. Unitarians would find him a delightful and ideal preacher. *Le Temoignage* has a different Gospel to proclaim.

—Lutheran.

"A Pastoral Call" is the title of a well-printed leaflet gotten up by Rev. J. M. Bailey, pastor of Trinity Evang. Lutheran Church, Oak Park, Ill. The first page has a cut of the "Good Shepherd" (the electro advertised by our Bureau), the second page has a poem "What of That?" page three reads as follows:

Your pastor is making his annual calls. There are not more than two free nights on the average in his week, that would permit him to make about 100 calls. These 100 nights are used to make the more than 100 calls on new people whose names the pastor receives, therefore the pastor has set aside the month of May and he makes calls all day—to visit every member.

You possibly were not at home when he called and therefore he leaves his card to ask you.

Have you been regular in church attendance?

Have you communed six times THIS year?

Do you read your Bible regularly?

Are you faithful to pray each morning, before and after every meal, and every night?

Are you working—THIS YEAR—for Jesus?

"Why stand ye all the day idle?" "Go ye also into the vine yard" Math 20:7.

Maybe there is something keeping you from church. Why not tell your pastor about it?

Page four is herewith also reproduced:



YOUR COUNTRY

NEEDS TO-DAY AS IT NEVER NEEDED BEFORE A LOYAL, THRIFTY, OBEDIENT, HOPEFUL PEOPLE, THE CHURCH OF JESUS CHRIST HAS ALWAYS TAUGHT AND HAS ALWAYS SUCCEEDED IN MAKING THAT PEOPLE WHO CAME TO HER LOYAL, THRIFTY, OBEDIENT AND HOPEFUL.

SERVE YOUR COUNTRY DURING THESE IMPORTANT TIMES OF WAR. BE FAITHFUL TO

YOUR CHURCH



"I would not miss it (*American Lutheran*) for any price, etc.," an Indianapolis preacher writes.

Three of our Lutheran Churches in Brooklyn, N. Y., have display cards on the elevated stations,—St. Peters, Rev. A. Brunn; Trinity, Rev. George Koenig; Our Saviour, Rev. A. Hanser.

The Edson-Aldrich Library at Loomis, N. Y., has been supplied by the Bureau with the *Lutheran Witness*, *American Lutheran*, and the book "Four Hundred Years."

The May number of the *Nevada Lutheran* appeared in the National colors and presented an attractive issue both as to contents and make up. The *Nevada Lutheran* has been granted entry as second class matter in the Post Office and costs only fifteen cents per year.

Here is another timely folder, gotten out by Pastor F. J. Mulhauser, Pt. Washington, L. I., N. Y.: Why You Ought to Join the Army of Christ Under the Colors of the English Lutheran Chapel
182 Main Street, Port Washington, L. I.
"Make Our Community Safe For Christ"

The English Lutheran Chapel has urged you repeatedly to enter the service of Christ under its colors. Once again the call comes to you, and we hope so sincerely, so fervently, so anxiously as ever that you will heed it.

We are so insistent in our invitation because we feel confident you will never regret your enlistment in our unit of the army of Christ. The English Lutheran Chapel namely belongs to that great division of our great Captain's army, which for over four hundred years has battled successfully against those mighty and cunning foes, the devil, the world and our flesh, and so far, thank God, has been victorious. Her ranks are not thinning out either—that is not the reason for our appeal to you to join our unit—no, they are growing deeper day by day. Why so successful? Because her fortress is "Grace Alone," her protection "Faith Alone," her mighty weapon "Scripture Alone."

It is in keeping with this method of warfare then that we have inscribed on our banner "We Preach Christ Crucified." Indeed in this sign our unit must conquer.

We meet every Sunday evening at 7.45 o'clock, at the Chapel, 182 Main St., to gain knowledge, strength and inspiration for our daily battles. Why not join us?

Testimonials to the effect that those who have joined our unit are to-day better soldiers of Christ, better fitted to fight the battle of life, will be cheerfully given. Apply to the captain or any member of the unit.

By order of Christ, the Great Captain of Our Souls,

F. J. Mulhauser,

Captain of the English Lutheran Chapel Unit of the Lutheran Division in the Army of Christ.

P. S.—Our little soldiers who are training to take the place of those, who in time will be relieved from their duty to be crowned with a crown everlasting, meet every Sunday afternoon at 2.30 o'clock.



Four new tracts will soon appear. One will be entitled "Family Worship," by Rev. L. Buchheimer. Another is "Conversion," by Theo. Graebner. A third is "Autocracy? Democracy? Which?" by Rev. A. Brunn. The fourth will be a war sermon delivered recently by the editor of the *American Lutheran*. The Bureau also intends to publish in the near future a pamphlet of hymns suitable for use at patriotic services.

*

A student of St. Johns College, Winfield, Kan., writes us, "I am in a position to say that the students at this college are very enthusiastic over the magazine, we look forward with pleasure for each installment." Would it not be possible to secure the co-operation of at least one student at each one of our colleges for our cause? Who will serve?

*

"Keep Our Boys" is the title of a little song composed and published by the Rev. Paul B. Frey, of Richmond Hill, N. Y. A copy may be procured by sending five cents to the author. Chaplains and Camp Pastors may procure copies at cost and, if necessary, gratis.

*

Rev. L. Steube, president of the Oregon and Washington District of our Synod, in renewing his membership, writes us, "God bless your strenuous efforts in spreading the Gospel."

*

We were pleased to receive from "Over There" the membership application of Sgt. Harry Herbert, Co. C., 107th Reg. Inf., A. E. F. Many of our members are serving in the A. E. F.

*

Constant inquiries from State Historical and Library Societies for our publications give added emphasis to the fact that our Publicity Bureau has become a recognized force.

*

Rev. O. E. Heilman, of Helena, Mont., writes us, "You are doing fine work."

The June number of "The Grace Abounding," published by Grace Lutheran Church, Bedford Park, N. Y., appeared in patriotic dress. From cover to cover it was a most interesting issue, well designed and printed. The contents included the sermon of Rev. A. Koerber, preached on Memorial Day, a description of the service itself, experiences of Camp Pastor Martin Walker, letter of greeting to the boys in the service, and other interesting items from the congregation. Much credit is due to Mr. G. Arthur Borklund, A. M., the managing editor of the publication for the artistic make up of "The Grace Abounding." It is a model parish paper. Write Pastor Koerber for a sample.

*

A member of our Lutheran church in Paterson, N. J., has at his own expense authorized the distribution of Lutheran literature in one of the camps. Lutheran laymen blessed with funds can always receive information how and where to help Lutheran Publicity by applying to our Bureau.

*

A Kansas friend in a recent letter states, "If there is any work, which according to my opinion should be encouraged and meet the hearty approval of every loyal Lutheran, that work is the work of the American Lutheran Publicity Bureau. Our church is still not well enough known and properly advertised among our fellow Americans. We should have done active and effective publicity work along the lines outlined by our Bureau, many years ago. I venture to say that if this had been done, many false accusations against the Lutheran Churches as well as a misunderstanding of her, could and would have been avoided. Yet it is not too late to do good and we must therefore be up and doing the thing our Lord and Master Jesus Christ wants us to do, viz., bring the pure and unadulterated Gospel to the attention of every soul we can possibly reach and in order to do this we must use the means at our command, the public press, the platform, and the like. In other words we must do active and aggressive publicity work."

*

St. Johns Church, Bayonne, N. J., Rev. Jno. Volk, pastor, has made a donation to our fund for free tract distribution.

*

A brother from Hanover, Wis., writes, "'Army and Navy' or 'Patriotic Number' at hand and already 'devoured.' Great stuff! Have been awaiting it and was, of course, not disappointed. Get-up and contents are of the highest order and though merely a 'Youngster' in the ranks of periodicals the American Lutheran surely does not exhibit its youth."

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order or bank draft. Also, sufficient to cover postage.
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Samples mailed, send five cents in stamps for postage.

- No. 1. "The Lutheran Church, a Short Historical Survey,"
by Karl Kretzmann. 35 cents a hundred.
- No. 2. "What the Evangelical Lutheran Church Stands For,"
by Prof. Theo. Graebner. 35 cents a hundred.
- No. 3. "Why Lutheran Parish Schools," by Prof. E. H.
Engelbrecht. 60 cents a hundred.
- No. 4. "Salvation," by D. H. Steffens. 60 cents a hundred.
- No. 5. "Why Go to Church," by P. Lindemann. 35 cents a
hundred.
- No. 7. "The Augsburg Confession, the First Protestant Con-
fession of Faith," by F. C. G. Schumm. 35 cents
a hundred.
- No. 8. "The Reformation and the Open Bible," by H. P.
Eckhardt. 35 cents a hundred.
- No. 9. "Luther in His Home," by H. H. Walker. 35 cents a
hundred.
- No. 10. "The Formation, Deformation and Reformation of the
Church," by Paul Lindemann. 60 cents a hundred.
- No. 12. "What Is the Business of the Church," by Pastor
John H. C. Fritz. 35 cents a hundred.
- No. 15. "The Character of Luther," by Prof. W. H. T. Dau.
60 cents a hundred.
- No. 16. "The Bible Church," by Pastor Arthur Brunn. 35
cents a hundred.
- No. 17. "Luther and America," by Pastor William Dallman.
35 cents a hundred.
- No. 18. "The Separation of Church and State," by Prof. M.
Graebner. 35 cents a hundred.
- No. 21. "After the War, What," by Rev. Otto Ungemach.
35 cents a hundred.
- No. 22. "What Is Thy Name," by Rev. F. C. G. Schumm. 35
cents a hundred.
- No. 23. "Her House Is the Way to Hell," by Rev. J. F. C.
Fritz. 35 cents a hundred.
- No. 24. "Peace," by Rev. H. P. Eckhardt. 35 cents a hundred.
- No. 25. "The Devil's Game," by Rev. Arthur Brunn. 35 cents
a hundred.
- No. 26. "Going Over, Take the Captain Along," by Prof.
W. H. T. Dau. 35 cents a hundred.

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S. O. S. Calls For Greater Activity

A special conference in session at Concordia, Mo., May 4, recommends, by resolution, that through the church papers and "by means of tracts in large quantities, as well as by constant replies in the secular papers, our American people be apprised of the loyal stand of the Lutheran Church in the present war."

"There is still much Hard Work Ahead * * * you will not be an optimist, nor indeed a pessimist, but a realist, who sees things as they are." (Lutheran Witness, May 28, 1918.)

"This is the greatest opportunity the Lutheran Church has ever had to educate the American public (publicity of Lutheran doctrines, principles and practice). (Otto Bock, Department of Justice, U. S. Attorneys Office.)

"As we said in our last issue: 'If we meet the new demand with energy and wisdom, a day of opportunity will be ushered in for our Synod such as she has never had before.' * * * Why should we hesitate to enter upon an intensive missionary campaign to reach those who have become disgusted with the methods of sectarian preachers and are now without church-connections? Why should we ignore the opportunity which we now have to become the haven to all true Christians who are betrayed by their preachers, who are no longer served by faithless shepherds, even, but have become the prey of ravening wolves? Unionism and indifferentism are spreading in an alarming manner. Men are languishing for positive teaching, for strong assertion, for preaching based on rock-foundation, for a Church which does not dally with all kinds of reform schemes, but says: 'O earth, hear the Word of the Lord!' 'Ho, every one that thirsteth! Drink of the Water of Life freely!'" (Lutheran Witness, June 11, 1918.)

"Organizing for Conquest— * * * In order to mobilize our forces for the task which is before our Church, there must be a consideration of financial questions of publicity work, of laymen's work, of Bible Class Work and the Sunday School, of bilingual congregations, and of other factors in church-activity. * * * There is Much Hard Work Ahead not only on the defensive, but especially in constructive work." (Lutheran Witness, June 11, 1918.)

The American Lutheran Publicity Bureau is actively engaged in spreading more of our Lutheran literature among the people at large, and is issuing literature in the form of tracts and booklets, suitable for wide-spread distribution. It is issuing this literature at practically the cost of production, the membership fees of the members making this possible.

The Bureau is an agency urging the placing of Lutheran books and church papers into public libraries and reading rooms, encouraging congregations to advertise in hotels, railroad stations, and other public places, in fact to use every legitimate means to bring and keep the Lutheran Church before the public.

The object of the Bureau is a purely missionary one and deserves the hearty support of every Lutheran.

Contributions from Church Societies Urgently Needed

American Lutheran Publicity Bureau

234 East 62d Street, New York City